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EDITORIAL.

Sometimes it is asserted that the youth of our land are not actuated by the highest motives; that they are controlled by selfish purposes; and that their ambitions are mercenary. This is a most pessimistic view. Is it justifiable?

Lyman Abbott has said that in his visits to the institutions of higher learning he has discovered a surprising amount of idealism. Large numbers are constantly seeking avenues of unselfish service.

The purpose of this number of the Register is to place before students and young men the claims of the ministry, to state the privileges it offers as a life work, and to give the impressions of the students of Chicago Theological Seminary of their institution and of their calling.

The late Senator Dolliver said that the moral awakening of the people in things political and industrial could be traced to the inculcation of Christian virtues, through the preaching of Christ. We believe this to be true. More than this, we believe that if the good results of the past are to be retained and if the future is to be one of continued progress, the need of a virile, consecrated, spiritually visioned ministry is greater than it ever has been in the past.

We ask the careful perusal of this publication that you may know of our institution, the opportunities it offers for study, the character of our purposes, the fellowship that exists among the students. Also we wish to portray our conception of the work to which we give our lives.

We hope that this issue of our Quarterly may find its way to many who shall have their footsteps turned into the pathways of the Christian ministry. And of this number we confidently expect many shall seek our fellowship and the privileges of study in Chicago Theological Seminary.

NOTE.—The remarkably rational balance between the social, devotional, and scholarship phases of the school's life and the naturalness with which it is maintained, are, to my mind, the most striking features of the Seminary. C. A. P.

THE FUNCTION OF THE MINISTER.

HARRY DEIMAN, '11.

One reason why we hear of the dearth of theological students is because men of spirit and capacity do not know exactly what is required. They think that the present-day minister is performing only perfunctory service; that the ministry does not afford a service to society proportionate to other professions.

My aim is to indicate the nature of the minister's work, and the opportunities offered him to be a leader in the van of progress. What is the function of the minister? To bring men into a conscious filial attitude toward their Father and persuade them to accept the law of love as the guiding principle toward their brethren. As this ideal received its perfect expression in human life in the person of Christ, from Him the minister shall receive his deepest inspiration, and in the promulgation of His gospel will he render his greatest service. This means that the minister is to make men realize that they are brethren, because there is in everyone an essential spiritual nature bequeathed by the Heavenly Father; that if they are brethren, all the forms of human society are to be in accord with this nature; that all the activities of men are commendable in so far as they enable men to realize this spiritual life. The minister is to bring this about.

Some say that the work of the church has been accomplished; that the leaven, having been put into the life of the people, has served its purpose; that the church spirit is so widespread that it has won acceptance from the majority of men; that what is needed is the concrete embodiment in human relations of the recognized truths.

We admit that Christ would have lived in vain if there were yet no registration of his influence. But the fact is much remains to be done. There are evils with enormous ramifications rendering them difficult to conquer. The temperance cause is calling for leaders with power to kindle fresh enthusiasm. The disputes of labor and capital are increasingly demoralizing as the complexity of industrial life advances. The home, with its tender sentiments and its incalculable influence, is seriously endangered by forces which threaten its disintegration. To our shores have come millions from foreign countries, alienated from the government and social

activities of their own country and imperfectly understanding ours. The racial antagonisms grow stronger with each stage of advance made by belated peoples into the advantages of the dominant race. Thus we have, for example, what is called our negro problem.

What is to be done with these problems, many of them involving serious abuses? Numerous solutions are advanced; many laws are enacted; but the crying need is dynamic, spiritual love to create deeper sympathy, and that power to enforce laws which can come only with passion for justice. Who is to bring to bear the needed dynamic force? Those who are adherents of the Christian faith,—and they need, more than all else, leadership, wise, sane, aggressive, filled with a faith which comes from God. Professor Ely has said that one church in a community kindled with a burning zeal for social justice is still the most powerful agency for reform and progress.

Let us turn from the social to the individual aspect of the minister's work. It must not be forgotten that man is the unit out of which grows society; that the social expression of life is the composite picture of the convictions of individuals. Life is permanently effectual for God as the individual man is a unit kindling in others a zeal for righteousness. We are coming to realize this more and more as our latest philosophical thinking shows that the individual's will and purpose are all-determining.

Is it not true, as in Jesus' time, that men are as sheep without a shepherd? All sorts of monstrosities of thought are palmed off on the credulous person. The bold headline of the journal is the maker of religious convictions; the latest spectacular "new thought" or crude materialistic conception of the universe often furnishes the guiding philosophy of life; upon uncertain and even disproved premises is built the structure of a life; the star of Christian hope is often lost in the maze of doubt created by an advertising self-seeker who knows the attractiveness that novel beliefs have over the mind. Every soul needs a friend acquainted with the wisdom of the ancients, versed in the scholarship of the present, dominated by the love for men that was in Jesus to guide amid perplexities, to sustain in defeat, to comfort in sorrow, and to discover a deeper faith when doubt comes. We can only surmise the sorrows, the perplexing problems, the intense longing for spiritual comfort that are concealed in every heart. The true minister of God has the entrance-key and the opportunity to comfort and help.

Some tell us that religion is dead; that faith will be replaced by scientific certainties. This is a superficial view. Man is "incurably religious"; it is the things of the spirit which he seeks. Men are puzzled by the discoveries of science; they find disparities between the conclusions of science and the teachings of orthodoxy; they fear lest the spiritual life be reduced to mechanical forces; they seek for a deliverer who has the knowledge and the vision of a prophet to give it other than an incidental place in the universe. They want to realize that the evolution of life is for the creation of the spiritual. No greater opportunity was ever offered the minister than the present. He must love truth even as the scientist, but must see and proclaim the ultimate truth as realized in Christ.

Another task of the minister is to give religious basis to the democratic upheaval of the present. Starting with the Reformation and gaining momentum with each generation, the democratic movement has progressed until it is now well-nigh universal. It rejoices the heart of every lover of his fellows to realize that liberty and its blessings are beginning to be universal. However, democracy has its dangers: its tendency is often to degenerate into license; the well-earned fruits of a struggle for freedom may be transformed into new forms of bondage; the rule of the people, which should mean justice to all, may be transformed into that of the demagogue who incites the passions of the people. What is the remedy? A religion freed from ecclesiastical control, but with a firm grasp upon the fundamental nature of man and the reality of our Father whom Jesus loved.

Phillips Brooks regretted that he could not continue to live and to be a minister in our own day. He saw with prophetic vision the needs of our time and the unexcelled opportunity that the ministry would have to meet them. The world has never been in greater need of prophets of the spirit. Life is now in the fluid state. What influences, what ideals shall determine the form this fluid life shall take? Are there men of consecration who have Christ's vision of the Kingdom, willing to incarnate His spirit and be the living reality of His life to the present?

NOTE.—Two, at least, of our number are planning on making a definite effort at their *Alma Mater* toward recruiting more men for the ministry, and for our Seminary. A general move of such a nature on the part of all of the students should bring good results.

THE CITY OF CHICAGO A CLINIC FOR THEOLOGICAL STUDENTS.

B. A. G. WILLOUGBY, '12.

In the words of Professor Taylor, "The law student comes here because the courts are here; the medical student comes here because the hospitals are here. Why should not the theological student recognize the fact that this city is the greatest clinic for the theological student in America?"

Chicago is a noted convention city. The greatest religious conventions in America are held here. Witness the recent great Laymen's Missionary Convention as a brilliant object lesson for the student in World-Wide Missions. That of the Anti-Saloon League was a powerful demonstration of "The church in action against the saloon." Conventions of this kind, which are constantly meeting here, afford the wide-awake student inspiration and material of inestimable value.

Here, again, may be heard the greatest preachers, evangelists, reformers, scholars, and orators. In the Gypsy Smith compaign of last year and the Chapman-Alexander campaign of this year students had opportunities to study evangelism that may never occur again in a lifetime. Chicago is the home of such noted pulpit orators as Gunsaulus, Balcolm Shaw, Rabbi Hirsch, and John Timothy Stone; also the home of the Moody Church and the Moody School, and the center for those preachers who are the successors of Moody. The Sunday Evening Club and other organizations bring here each year such men as Newell Dwight Hillis, Booker T. Washington, Jacob Riis, and a score of others as noted in whatever line of Christian work they are engaged.

As Chicago contains hotbeds of vice, it is here that the war against evil is the sternest. A most unique opportunity is offered to study the temperance problem in the movements inaugurated by the Anti-Saloon League; the problem of law and order in the movements inaugurated by the Law and Order League; the problem of social evil by the movements inaugurated by the various Purity societies.

Practically every sect in America is represented here. What better opportunity can one possibly find to study the psychology of religion!

Then, what can we say about the social interests? Here we find such noted settlements as Hull House and Chicago Commons, with their founders, Jane Addams and Graham Taylor. Here we have the first juvenile court ever established in America, and the famous John Worthy School, with its Christian warden, John L. Whitman. Here we find branches of the League for the Protection of Immigrants, Juvenile Protective League, Legal Aid Society, and every aggressive social agency in America. There is the United Charities, with its grand machinery and eleven district offices, taking up cases of poverty in a systematic way and endeavoring to promote a permanent cure; there is the School of Civics, which enables the student to study all social problems in connection with his theological course; there are such Christian and humanitarian institutions as The Parting of the Ways Home and its ministry to ex-convicts, the Christian Industrial League, the Negro Fellowship League, and others just as important.

An entire paper could be prepared on the rescue missions of Chicago. Let no one fail to visit the Pacific Garden, which gave spiritual birth to Melvin Trotter. In the heart of Chicago's sewers we find the Midnight Mission, with its self-sacrificing band of men and women. There are many others equally important.

The student who goes through this great city blind is missing a great part of a complete education.

NOTE.—Jesus had a special love for weary and troubled humanity.

Often those who believe in the mission of the church grow discouraged as they see the strong churches of a great center of population withdraw to the suburbs. This leaves a laboring class and a large floating population, with its inevitable number of derelicts, to fight as best they may the manifold forms of vice and corruption that gather in congested districts. The Christianity of the church is too deeply ingrained to allow the condition to be permanent.

The New First Church (made by the joining of the Union Park and the First churches) has taken a decisive step in the right direction. It is situated at Union Park, the center of a transient population. The New First Church intends to remain in the heart of this perplexing situation and to challenge the surroundings by modern methods of social service and Christian appeal. Its proximity to the Seminary will furnish the students with a significant object lesson.

ON CONVERSION.

E. T. KRUEGER, '13.

Visit the theological seminary! In amazement I looked up at Phil, my old college chum. But, then, Phil always was a fellow who got you. He played half on the team and was one of the leading lights of the Y. M. C. A. bunch. Dear old Phil pulled me out of a scrape once, and played the true sport, heaven bless him. Idol of the team and college, too; you ought to hear the bleachers hit it up when he shot through the line like a crack of lightning.

But to visit the seminary! What!—well, of all things! A bunch of bibs in white lawns, with bulging foreheads, stooped shoulders, and white cuffs, and always talking solemnly about things celestial. What in the name of sense did any poor, bedraggled, wizened theolog. ever know about the world, anyway, or a ledger sheet, or the difference between a baseball bat and a shinney club? All right for women and girls; but for men, and business, and get-up-and-get-there—nothing doing! How in the name of common sense a man like Phil—yes, the best all-round fellow of our class—got the notion of going to a seminary to be trained to hand out theological junk, gets me.

Of course, mother goes to church every Sunday, and I joined the "Happy Bells" class in the Sunday school when I was a kid; but somehow or other I've grown away from that sort of thing. I can't stand for the angelic look, nor for the elongated, deaconized face of a weary pilgrim longing for celestial delights. Good gracious! if they'd take a bunch of emaciated bib-students and put them face to face with a college team, wouldn't there be a slaughter of the divines! And yet Phil puzzles me; a theolog. and soon-to-be preacher! Can't get it through my head. But here goes, for old times' sake.

An hour later we stood before a large brick building.

"This is Fisk Hall," Phil was saying, "where classes are held on the first floor and the fellows room in the dorms on the floors above. Over there are Keyes Hall, Hammond Library, and Carpenter Chapel."

Just as we entered Fisk Hall a hearty laugh sounded through the corridor.

"That's Prexie," smiled Phil. "He's never too busy to enjoy a good joke. Let's see if we can meet him."

Soon I was looking into a pair of keen, searching eyes, and my hand was being gripped in a powerful fist. This man president of a theological seminary! What in the world is a man like that wasting his time here for, when he might be a university regent or the general manager of a railroad?

"We are glad to have you visit us, Mr. Radingway. We haven't much to brag of as yet, but things are coming. We need half a million dollars almost immediately to make needed improvements, but the Seminary is going to be the pride of our churches,"—and the glitter in his eyes said it would be so.

Somehow, as we later walked down the hall, I felt as if the supports beneath some of my opinions were getting shaky. Hang it! such a man wouldn't be here if it wasn't worth while.

Just then someone took possession of Phil for a moment and I turned to the bulletin board.

"Attention of students is called to the lectures of Professor Frost on Bacteriology in the Chapel."

Bacteriology here! And by Professor Frost, of the University of Wisconsin! Well, of all things! what in the world has a theolog got to do with bacteriology? To my astonishment, other notices called attention to lectures, entertainments, recitals, social conferences, inspection trips to factories, and to a host of notices regarding class work. Phil met my inquiring gaze with a smile.

"How many hours do you carry?" I gasped.

"Fifteen required and all you can hold down besides, as well as social settlement work with the various charity bureaus, juvenile court associations, and boys' clubs."

"Why, I thought you fellows just plugged at your books and encyclopædias."

"They manage to keep us pretty busy," grinned Phil. "Besides all this, many of our fellows have churches, with Sunday schools and Bible classes, and young people's organizations, to take care of."

Turning now to go upstairs, Phil led the way to his room.

"Great!" I yelled, as I caught sight of pictures, and pennants, and corner seats. "Why, I fancied you fellows lived like monks;

your rooms bare and cold, so as to keep you fired-up inside,"—and my vision of velvet slippers and teapots suffered collapse.

"But where in the world are all the fellows?" I demanded. "I'd like to meet a few. Cut that silly grin, Phil, or I'll rough-house you just to celebrate old times."

But Phil only smiled that rare, friendly smile, which made men love him, for he knew I'd be a sport and own up that the Seminary was great. Up to the fifth floor we went, and then my ears caught the old, familiar hollow bang of a basket-ball. I made a lunge for Phil.

"Where, you villain!" I yelled. We pushed through the swinging doors of the gym, and the sight made me want to let out a war-whoop. I used to be some at basket-ball, and hadn't seen a ball for two years, since leaving dear old Waldham. A match game was on, and a fast one, too.

"A pretty one!" I bellowed out as a youngster shot a basket from mid-field. Half an hour later Phil dragged me from the room and I went downstairs with my ideas of a theological student knocked to smithereens.

"A gym and basket-ball and bacteriology! Well!"

For an hour Phil took me about, showing me the library, and the chapel, and the halls, and introducing me to the fellows,—and I never met finer men in my life. As we sat in the parlors for a few minutes of old-time talk, Phil told me about the work, how the fellows were fitting themselves for a public ministry, and how the Seminary was training its men to be efficient, scholarly leaders in the communities to which they would be called. And as we talked about old Waldham days, and how we used to plan for our future work, I felt myself growing smaller in the presence of this old college-mate who had caught the bigger vision.

At the door Phil gripped my hand, and again that rare smile lighted up his face as I squeezed back and said, "Guess I'll look up the Dominie at home, Phil, and give him a lift." And Phil knew I'd do it.

NOTE.—The Juniors are looking forward to the date for the volley ball contest with the faculty. Considering the numerous excuses offered, fear is entertained that the faculty does not anticipate this event with much confidence. However, we trust the time will come when it will be convenient for all, etc., etc., etc.

THE FELLOWSHIP OF KINDRED MINDS.

C. W. Boardman, '12.

There are times when every Christian heart feels that the life of the early Church must have been ideal. The simplicity, the brotherhood, and the vigor of those days have always been favorite themes with souls hungry for the realities of the Christian faith. Never has this been truer than in the present. For those seeking such experiences, two hours on a December evening in Fisk Hall afforded a delightful revival of the best things in the meetings of early Christians.

The occasion was a joint fellowship meeting of the students and teachers of the Seminary and the allied Woman's Training School. At six o'clock a luncheon given by the wives of the Seminary faculty and served in one of the lecture rooms promoted the social feelings of the company. Story and jest and other wholesome, enlivening conversation made the supper hour pass quickly. Yet all seemed but introductory to what was to follow. On rising from the tables the company gathered in the parlor and, grouped about the piano, began to sing some of the more social hymns of the Church. Then, under the leadership of Professor Taylor, an hour's devotional service followed, the like of which even Seminary students seldom witness. The theme was "Spiritualizing the Social and Socializing the Spiritual." An admonition from Paul's letter to the Ephesians made it seem as if we were listening to the words for the first time and were acting in accordance with their spirit. As he read Paul's words counseling the use of "psalms and hymns and spiritual songs," Professor Taylor gave a palimpsest interpretation of the passage. He pictured the apostle, as he bent over the parchment, detecting words imperfectly erased which told of bacchanalian feasts with the spirit of wine as the cause of enthusiasm. And, instantly realizing how true believers need not to invoke the aid of any such enlivening influence, Paul penned the words, "be not drunken with wine wherein is riot, but be (in) filled with the Spirit." Thus might all Christians know how social joys and spiritual raptures blend in an uplifting harmony of thought and emotion.

Continuing in the spirit of the theme and in keeping with President Davis' wishes that there be "absolute freedom" in word and

prayer, one teacher told how vital were just such social prayer groups in an Eastern city while he was connected with the United States Revenue Cutter Service.

Another said that in similar meetings he had acquired deep insight into his own spiritual needs and purposes; had become possessed of outreaching sympathy and of impulses to service. It was in such an atmosphere, also, that he obtained his own "world view"; that he caught the undying optimism of faith in the coming "good times," when all apparently divergent movements for righteousness and good-will should meet and the Kingdom of God should come. These testimonies were followed by still others in harmony with the prevailing sentiment.

And then, in the closing moments, we were all taught—some, perhaps, for the first time—how communion with God is deeper than forms of speech. In response to the leader's invitation, prayers were offered in the languages of North Europe by German, Norwegian, and Swede; of the Orient by Syrian and Greek; and, finally, in the English language. It seemed as if the Christian faith represented in these various tongues were prophetic of the future, when all nations should pay homage to a common Lord and rejoice in a common faith.

The closing hymn, "Blest be the tie that binds our hearts in Christian love," acquired a new significance as Professor Taylor told how these words were sung by a band of "yoke-fellows" at the bedside of a dying but converted ex-gambler. The hymn was given even added meaning as references were made to former members of the faculty—scholars devout and brotherly, faces and forms "loved long since, but lost awhile."

In this manner the hours passed, full of faith, of conscious identity of interest with all Christians, and of genuine, outreaching love to the great world of humanity. Students preparing for Christian service were filled with eager anticipations as they looked forward to carrying the spirit of the social yet spiritual Christianity into far-distant fields.

NOTE.—The monthly luncheons of faculty and students, followed by prayer service, promise much for the enriching of the Seminary fellowship. We are enjoying them; the luncheons for their informal jollity, and the prayer meetings for their earnest spirit.

CLASS ROOM IMPRESSIONS.

H. E. Parr, '12.

This is not a critical analysis, or a eulogy of the occupants of the various professorial chairs. These class room impressions are the plain thoughts of a student who has been privileged to receive instruction and guidance from each of the professors in the English department.

Professors Harper and Ferris have been unable to take their places among us this year, but next year holds promise of their return. The students who have been in their classes carry with them a rich legacy in the results of their work and of their personal inspiration. How well we remember the gentle wisdom, the quiet consideration, the kindly solicitude for old faiths and traditions, with which Professor Harper led us to see things from the historical viewpoint; how he led us through the mazes of Old Testament criticism with a firm, steady hand; how he simplified the complications of historical records,—and gave us broader vision and surer faith.

In the New Testament department we remember Professor Ferris, who led us up to big issues and who faced them until he had wrested their secret from them and made the pathway plain. We remember the quiet voice, which now and then would betray in its tone his deep enthusiasm and true devotion. The depth of his scholarship made us admire his opinions and respect his judgment.

While speaking of the New Testament department, we must record our impressions of the man who for a twelvemonth has filled Professor Ferris' place. Last year, when Professors Harper and Ferris had to pause in their work, Dr. Robinson stepped into the breach, and not only carried the burdens of his own work, but much of theirs as well. Such devotion makes a student feel like applauding. In his class room we feel the influence of the scholar, for his method and his zeal in the quest of truth make us have a profound respect for scholarly and scientific procedure, and fill us with enthusiasm.

Above all, we are impressed by the gentlemanly, courteous manner with which he always respects any statement the student makes, and by his generous sympathy with attempts to come to a decision upon matters in question.

When Theology is mentioned, some begin to think of dry-as-dust discussions, tomes of books, and fruitless arguments. But when one has been in the class room with Professor Beckwith he gets a new conception. Presented with the background of solid scholarship by a widely read man, it becomes a living subject demanding such high thinking as the true student loves. His personality is unique. The quick flashes of humor which illumine his lectures and discussions, his readiness to spend time in discussions with students in his study, his sincere concern for any who are perplexed, make the hours in his class room and the friendship he so freely gives opportunities that we would not willingly miss.

Standing in the midst of "vital issues" is the man whose lectures are an opportunity unequaled. As one listens to Professor Graham Taylor he feels things stir within him; he understands why his name is a synonym for social progress. His intense love for men, amounting to a passion; his sincerity, his broad vision, his splendid heroism in bringing his thought to the front, cannot be adequately stated here.

One's conception of the ministry, after listening to Professor Taylor's lectures, is that it is a "Man's Job."

Professor Walker has come this year to the chair of Church History. One's first impressions are a mingling of pleasure and pain: just a little painful because of the way he makes us work. We have to say to ourselves, "Go to, now, and dig!" But pleasure comes from this, after all, and we are glad to be asked to maintain the precision, accuracy, depth of scholarship and standards which call for a man's keen intelligence and honest application. He has an alertness which keeps his subject alive and interesting, and under his guidance the maze of doctrinal discussions and controversy becomes plain and yields valuable results.

Professor Oxtoby is the pride of the enthusiastic Juniors; but even those of more sedate and ripe constitution feel that here is a teacher and chum whose association makes life richer. His genial personality, his admirable scholarship, his buoyant spirit, give him high esteem among the students, and make his class room hours unique experiences of learning, humor, and sincere comradeship.

The department of Religious Pedagogy is under the guidance of Professor Ward. His careful judgments and discrimination have proved valuable to his students. He is teaching an important subject and he elucidates its problems clearly and fruitfully. He

displays an eagerness to work with the student in coming to new findings that is encouraging. His open-heartedness and comradeship are among the characteristics that give him his distinctive place among the students. While speaking in this way, we may mention the spirit of brotherliness existing between instructors and students. The attitude of the faculty is a real encouragement to the student, and the brotherly informality makes life here very happy.

The artistic and æsthetic side of our life is nurtured by the genial teacher of Church Music and Hymnology, Mr. H. Augustine Smith. He opens the mind to a new and truer appreciation of art and music. Coupled to a profound knowledge of music and theory is a happy, kindly disposition, and a warm friendship with his pupils. It is an hour well spent to step over to the New First Church and see the remarkable work he is doing with his children's choirs, and with his adult choral union.

Overseeing the library, and doing occasional teaching, is Professor Bisbee, whose quiet, gentle manner draws one closely to him. He lives with us in the dormitory and shares in our little functions and social gatherings. His unobtrusive personality makes us appreciate and care for him.

Dr. Gunsaulus is so well known that one need not try to express the charm and power of this master preacher and orator. When apart from his large audiences, and in the quiet of the class room, his charm is increased and his power intensified. Cold indeed is the man who cannot be kindled to a great enthusiasm after hearing Dr. Gunsaulus.

We have one certain cure for all feelings of discouragement or "blues" in our Seminary. In the classes of Dr. Davis, our President, one cannot long be despondent. The irresistible humor, sound pedagogy, keen scholarship, make the time in his class room a rich experience. We feel rejuvenated after an hour with him. We must record the paternal interest and solicitude, with which he shares the life and thought of his pupils. The door of his office is ever open to the students. To meet Dr. Davis is a privilege; his friendship is an honor; to have him as an instructor is a valuable experience; to have him President of "Chicago Theological Seminary" is the "Greatest thing in the World!"

NOTE.—"Have you heard the joke on Professor Oxtoby?"
"Which one?"

THE SEMINARY'S FELLOW IN SCOTLAND.

Rev. Augustine Jones, Graduate Fellow of Chicago Theological Seminary, Class of 1908, at present located in Edinburgh, Scotland, for the study of Missions, preparatory to a year's tour of Mission Fields in the Orient, writes an interesting letter to the Seminary. Excerpts from his letter follow:

"I am entered at New College, the Theological Seminary of the United Free Church in Edinburgh." Speaking of the unhappy divisions in the Scottish Free Churches he refers to the "Wee Frees" as "a self-styled righteous remnant" in whom "the clear river of water of life, clear as crystal, has become chilled through and finally so frozen over that at last it must be actually broken up. The vanguard of freedom of two generations ago are become the camp-followers of the present.—The United Free Churches have come out of their great tribulations, and their robes are much whiter than before." "There is ozone in the Seminary halls, and a spirit of highmindedness about students and Faculty that probably could have come to them in no other way.—The Principal is Alexander Whyte, a man cast in large mold every way."

"I am specializing with Professor Mackintosh in Christology. His lectures impress me with a breadth and thoroughness that seems to have surveyed the whole ground. A fine tone of spirituality infuses the hour, so that even filling pages of notes seems a sacramental act."

"There is an air of finished scholasticism here. . . . Academic precision and completeness are prized, and all the professors share in it. The schools are eminently fitted to turn out future professors who shall continue forever with their books. They do not make the pastors, however, who bear the burdens of many, that our home Seminaries do. I think sometimes that this academic fine cutting is bought at too great a price. It educates the ministry out of sympathy with the average man."

Mr. Jones goes on to speak of the difficulty of even gaining access to the minister's house in Scotland. "Yet the minister does not have a chilly heart. He is simply the victim of a system. The Seminaries here do not have any endowed chair teaching 'theory and practice of the glad hand.' It's like going up to the Passover to go to the Manse to tea, and consequently only the devout make

the pilgrimage, and they not oftener than once a year. It seems to me that Christianity has not come to entire self-consciousness in Scotland, as yet, in the face of this Social Question. There is a failure to read the signs of the times in this direction. 'The Clergy' continue to ascend unto the heavens above of Speculative Theology, and the earth beneath of Science, but the word that is nigh them of social responsibility gets little recognition. . . ."

"In addition to my work at the Seminary, . . . Missions is getting the major emphasis just now." The writer then refers to the fine library facilities afforded in connection with his work, and says, "I am making out a list of the permanently solid and reliable material, under heads of race, history, language, philosophy, religion, and social customs for Mohammedan lands, India, China, and Japan. . . . I am buying some books and consuming some, especially the sacred books of the Indian Empire, so, like all good literati, I may have my feet in the Sung Dynasty and my head in the clouds."

"Edinburgh is chronically full of Missionaries, those returned, those on furlough, and those starting out, as well as the head offices and the secretaries of all the Scotch societies and Scottish headquarters of many international societies. I have at hand a list of 100 which is not complete."

Concerning his plans Mr. Jones adds: "September 1st I go to Germany, and thence to Constantinople. From Constantinople I take Palestine and Egypt in order, and arrive in Bombay Nov. 15; rail travel in India, 4,800 miles; leave Colombo for Hongkong Feb. 1st; February, March, and April in China and Korea; May and June in Japan; arrive at the end of June in San Francisco. I am to be vaccinated in three weeks for small-pox, and in May will be inoculated for typhoid. In Bombay I may take some preliminary inoculation for the bubonic plague. In coming to Christian Scotland I never thought of inoculation. In going to Mohammedan, Hindu, and Confucian lands it is absolutely essential, and this to me is a foot-note on Comparative Religion."

MODERN THEOLOGICAL CURRENTS OF GERMANY.

O. J. Tiede, German Institute, '11.

A great movement in the history of Protestanism is Rationalism, dating about 1750-1830. While Pietism more or less indifferently accepted the old dogmas of the church, Rationalism took the great step of beginning to test them. It wanted to see whether all was true as believed and handed down by the fathers. As enthusiasts in every movement are apt to go to extremes, so in Rationalism the discussions of the literary problems of the Bible, of sources and dates, and, later, of historical criticism, led its followers to form their own and very extreme views. For instance, they said that the picture of Christ is both unscientific and unhistorical. So that Dr. Kalthoff, after analyzing the Jesus of a number of these theologians, said: "Each one leaves of the words of Christ only what he can make use of according to his preconceived notions of what is historically possible. Lacking any historical definiteness, the name of Jesus becomes an empty vessel into which every theologian pours his own thoughts and ideas."

But along with the work of the Rationalists, or "moderns," as they were called, goes the work of the conservative scholars, who patiently toil on, often not appreciated, often misunderstood. These scholars believe in a divine revelation; they are opposed to the natural explanation of any scheme of "religiongeschichtliche" evolution. They consider the religious life of the Hebrew nation as a divinely appointed and guided preparation for the coming salvation through Jesus Christ, but refuse to be held by an iron-clad dogma. They are open to whatever is well established, even if it differs from the traditional view, but they do not embrace any idea simply because it is new and brilliant.

Germans, as a rule, are unwilling to give in on minor questions, and unite on essential points. They are sticklers for details, and are slow to unite in any common cause with one who does not agree with them in nearly every opinion. Nevertheless, the last few years have brought to light an effort by a number of conservative theologians to construct a system of so-called Modern-Positive theology. These men do not as yet form a theological party; but the fact that a number of theologians simultaneously, but inde-

pendently of each other, have presented lines of thought which in the main run parallel is indicative of a strong current which must be reckoned with.

These theologians wish to be in touch with the modern world; to speak to men in the language of to-day; to reckon with minds trained in modern methods of investigation. But they desire, also, to be thoroughly positive; to build upon an objective, immutable foundation. This is a delicate and difficult task; the problems with which this theology has to wrestle manifest the difficulty.

One problem concerns the ultimate authority in religion, and the relative importance of historical facts recorded in the Bible. Formerly there was no such question. The ultimate authority was God, whose will was made known authoritatively in the Bible. The only possible question concerned its correct interpretation. For centuries the church claimed this for itself. The Reformers of the sixteenth century rejected this claim in favor of the individual believer's divinely enlightened conscience. This interpretation was expressed in the great confessions of faith, which have become the authoritative interpretations of God's revelation. But if the enlightened conscience of the individual believer may interpret the Bible, it follows that no man, nor body of men, can assume to furnish a standard of interpretation. The liberal theologians and Romanists claimed that the Protestant position was illogical. For a long while the conservative theologians saw the perplexity of the situation. If the determining factor is in the personal experience and action, why should there be any need of an outside authority to guide the personal religious life? Dr. Th. Haering says: "Dogmatics must keep in mind the fact, that in the next generation it will belong to the *history* of dogma." It then follows that a confession may be helpful in the understanding of the Scriptures, but dare not be binding.

While on many questions of to-day a satisfying answer has not yet been given, it is very gratifying to note that these men adhere very firmly to the fact of the manifestation of the living, personal God in nature, in history, and, especially and peculiarly, in Jesus Christ. They have avoided the snares of materialism, of monism, and of agnosticism into which so many attempts of reconciliation have led, and we may confidently expect from them contributions to the constructive theological thought of the present.

THE PAPYRI AND THE NEW TESTAMENT.

FRANK DAVIS, '11.

A few introductory facts concerning ancient forms of writing are in order. The following materials were used, namely: stone, metal, clay, wood, wax, bark, linen, lead, potsherd, leather, and papyrus. The pointed metal stylus was the instrument used for writing on clay or wax. The reed was used on papyrus. The ink must have been good; it did not penetrate into the writing material, and it was difficult to wash off. Probably it was either the "sepia" of the cuttle-fish or a mixture of soot and gum. We come now to papyrus, the material undoubtedly used by New Testament writers. This was manufactured from the papyrus plant, which once grew profusely along the Nile, but now only by the Upper Nile. From an early date this was an Egyptian writing material. Its use spread to Greece, Rome, and Asia Minor, and was universal during the most flourishing literary periods of the two former countries. The Septuagint version of the Old Testament was undoubtedly written upon papyrus.

Its method of manufacture, as described by Pliny, and quoted in Hastings' Bible Dictionary, is as follows: "The pith of the stem of the plant was cut into thin strips, which were laid side by side to form a sheet. Another layer of strips was then laid upon the first, at right angles to it, so that the whole sheet was composed of two layers, in one of which the fibers ran horizontally, in the other perpendicularly. The two layers were attached to one another by moisture and pressure, with or without the addition of glue. The sheets so formed were dried and polished and were then ready for use. They could be used singly, as for letters, accounts, and the like; or a number of them could be joined together so as to form a roll."

The sheets were usually about a foot square. The longest Greek literary papyrus roll is thirty feet. The longest known Egyptian roll is one hundred and forty-four feet. The average roll is about eighty or ninety feet. Paul's letter to Philemon is contained in one sheet.

The writing is normally on the side called the recto, where the layers are horizontal, thus paralleling the length of the roll. If the subject-matter more than filled the recto, and if the writer was too

poor to buy more papyrus, or if the matter was unimportant, the other side, called the verso, was used.

The writing is in columns, whose width in fine literary MSS. is from two inches to three and a half inches. In copies of indifferent appearance the width of the columns may be much more. Papyrus took the roll form up to the third century A. D., when the codex, or book form, began to supersede it.

In the fourth century vellum began to be used for the best books. Papyrus continued for inferior books to the seventh century. After the Arabs conquered Egypt, in 640 A. D., its exportation was stopped and papyrus ceased to be the vehicle of Greek and Latin literature. It still continued to be used in Egypt for accounts and Coptic documents.

Of the ancient languages, Egyptian, Hebrew, and Greek are found upon papyri. The Egyptian papyri are chiefly historical records and copies of the Book of the Dead. The Hebrew text contains, in the main, liturgical fragments and the Decalogue. The Greek papyri have the following divisions, namely: (1) Biblical texts; (2) Extra-Canonical writings, as fragments of the Narrative of Peter's Denial, the Logia Jesu, and the Ascension of Isaiah; (3) Theological works, such as the writings of Philo, of Hermas, and some hymns; (4) Civil documents, such as leases, accounts, receipts, wills, notes of trial, contracts of marriage and divorce, tax-papers; also letters, schoolboys' exercise books, horoscopes, diaries, etc.

Some of these Greek papyri have the uncial writing, or capital letters. Others have the minuscule, or cursive writing. The former is very cumbrous, and suitable only for brief, private communications. The latter writing is in small letters, with the running hand of the professional scribe or educated slave. The extant uncial MSS. of the New Testament number less than two hundred, the extant cursive nearly three thousand. The use of the cursive hand greatly multiplied the copies of the New Testament. But the advantage was not wholly unmixed, since the more rapid writing led to greater discrepancies in the text.

Brief mention must now be made of the discovery and significance of ancient papyri. Adolph Deissmann says of them: "Their number is legion. .. . ." "In any case, it should never be forgotten, in citing a single papyrus, to state the time and place of its

being written; the excellence of these texts as sources depends in no small measure on the fact that to a large extent they can be dated to the year and the day, and that their place of origin is nearly always determinable. The compilation of a Corpus or several Corpora Papyrorum is reserved for the future; at present it is impossible to collect the results of discoveries that are still in progress."

According to F. G. Kenyon, in an article in Hastings' Bible Dictionary, the first papyrus was discovered in 1752 at Herculaneum, the city buried by the Vesuvian eruption of 79 A. D. This papyrus contains philosophical treatises of the Epicurean school. All the other papyri are from Egypt. The earliest dates from the reign of King Assa, 2600 B. C. Most of our papyri have lain in the earth in Egypt for some fifteen hundred years.

In 1778 a European traveler saw some peasants burning papyri for the peculiar aromatic smoke. He bought one and brought it to Europe. Scholars began to realize their value. During the last twenty years many earnest students have been at work in Egypt unearthing and deciphering papyri. These papyri, numbering many thousands, have been found in rubbish heaps outside the towns, in cemeteries, and in the cartonnage of mummy-cases of the Ptolemais. To show their nature, the contents of a Greek papyrus of the first century are quoted.

P. Oxy 241. "Registration of a Mortgage."

"Cæcilius Clemens to the agoranomus, greeting. Register a contract of loan from Thonis, son of Petserothonis, his mother being Petoseris, daughter of Harpacsis, of the city of Oxyrhynchus, chief bearer in the temple of Thoaris and Isis and Sarapis and Osiris and the associated most mighty gods, on the security of the third part, in which there is a house, in which there is a hall, with the court and entrances and exits and appurtenances, situated in the Gymnasium square quarter by the temple of Osiris and the treasury, which was mortgaged to him by his full brother Thomphnas in return for an accommodation in accordance with a note of hand and a payment through a bank of 400 drachmas . . . and . . ."

The value of these Greek papyri for New Testament students is indicated by the following facts: The papyri have value, in the first place, because of the large number of new texts which they

furnish. With the aid of these texts literary criticism has been materially advanced. The papyri have corrected judgments about New Testament style, by showing it to be the non-literary, colloquial language of the people. The papyri testify to nothing more strongly than this. The style is very largely that of the common people who went about the ordinary tasks, and who sustained the usual relationships of hard-working and law-abiding citizens. Thus it is seen that the Apostles did not preach from a pedestal in an artificial style, but used the everyday language of the men and women to whom they were speaking. The Holy Ghost, in inspiring the writers of the New Testament, created no new language. Its Greek is not isolated from the language of first-century writers in Egypt and Palestine.

Again, these papyri have value for New Testament study by showing the place of the New Testament and Primitive Christianity in the history of religion. We now know, with a clearness and fullness not possible before, that the teachings of Jesus, and to a less degree that of St. Paul, were far from being theological and dogmatic.

We come to regard sympathetically and reverently the simple, strong religion of the common people. "As regards the historical estimate of the earliest stage of Christianity, there can be no doubt that every study which is conducted mainly on aristocratic lines will distort the real picture. On the other hand, a mainly democratic method of study yields an abundance of important facts, and not infrequently new points of view; and here there are still great problems awaiting solution."

The beliefs and customs of those to whom Christianity first came are better known through these papyri. Hence, the tasks, difficulties, and achievements of the pioneer Christian missionaries can be sympathetically understood.

Truly, then, new light has broken from the East. And we, the disciples of the Great Teacher, rejoice in this light, and fervently hope that yet more light may be given.

THE NEED OF WORKERS FOR THE NORTHWEST.

J. W. Johnson, Swedish Institute.

Our Master said of His day that the fields were white unto harvest, but the laborers were few. It can also be said today. Heathen lands are crying to God for the living bread as never before. News from China telling of wonderful spiritual awakenings makes every Christian heart leap for joy. But, while the Lord is blessing the people beyond the seas with waves of salvation, let us not forget our own countrymen.

It would be too much to write an article on the spiritual needs of the Scandinavian population in this country, so we will turn our eyes to only a few of the Northwestern states. This portion is a favorite place of the Northmen, for the climate and occupations are so nearly the same as their own country's. A few years ago they started to till the soil, dig stones, fell trees, pull stumps, fight prairie and forest fires,—yes, sometimes Indians. However, those days of suffering and anxiety are mostly past, and today many of them are so-called "well-to-do" country or city people. They have made provision for this life, but not the life to come. As a rule they live strictly moral lives, and, therefore, so much less see the need of a Saviour. This is not saying that they are not religious; in fact, it is hard to find a more religious people; but religion is not salvation. Yet, there is much that encourages, gives hope.

It is true that our churches are better supplied with ministers than in past years, but in a general way the need of workers is very great. Fields are open everywhere. Wisconsin is stretching out her hands to God for help. Hundreds of settlements with small Christian flocks need men that are brave, daring, and willing to gather the lost sheep wherever they can be found. North Dakota is hardly touched by the Gospel light. It may be because of the peculiarity of the field. In most other places winter is the best time to do evangelistic and pioneer work, but here it is the reverse. The method best adapted for the field is to have a tent, with a good, earnest preacher and a singer. If they are men with tact and perseverance, able to work in English as well as Swedish, the results are often beyond expectations. South Dakota is in a better condition, though many of our people are without a preacher or

missionary. Minnesota is in a greater need than any of the other states, as the Scandinavian population is so much larger. The northern part of the state is almost entirely neglected. In these regions, where the fires raged last fall, splendid opportunities are afforded. Itasca County, largely settled by Swedish people, has hardly a preacher of any kind. On the Iron range, where more than one-third are Scandinavians, it is the same deplorable fact. The men work in the lumber camps. They are strong and fearless, with loving hearts, and they are often the first to accept the message from above.

We have missionary work to do close to our doors. Who will do it? Up! get to work and possess the land! There is something higher and nobler than the mighty dollar. Our sons and daughters are of infinitely more value than the dust that perisheth. Why, if angels had this blessed privilege of telling the news of salvation, how many would do it? "Rather ask," said Henry Moorehouse, "how many would stay behind? They would so prize the privilege for which many of God's children care so little." Let us say, "Here am I; send me!"

THE DEMAND FOR EXPERT LEADERSHIP IN THE SUNDAY SCHOOL.

C. B. Hawkins.

In this paper I wish to state the opportunity that the Sunday School offers for the investment of a life and to make a plea for trained leadership in this field of Christian work. We are living in an age when efficiency is demanded. In the professions and occupations which deal with material considerations there is a call for thoroughly trained, accurate specialists. Is it not more important to have the religious training and the direction of our children under the guidance of those who have secured special training in addition to natural aptitude?

Let us for a moment look at the number of people who are engaged in the Sunday School. In spite of the fact that there are large numbers of parents who are keeping their children from Sunday School because of indifference and hostility to religion or because of a belief that the instruction is inefficient, there is still an enrollment of twenty-eight millions. If one should stand in

review of this throng while it marched by four abreast, eight hours a day, six days a week, it would require six years and four months. Here is the opportunity for trained leaders to direct by sound pedagogical methods the religious education of this vast body of young people, who require a teaching force three times as large as that of the public school. Marion Lawrence has stated that there is probably a larger number of college-trained workers among the Sunday School teachers than are enrolled as teachers in the public schools.

It may be urged that there is no demand for trained leaders. Such is not the case. The Religious Education Association, which represents the progressive thought of the country, is insistent in its demands for such leadership. Professor Cope has said, "I have now on my desk letters from churches asking us to recommend college-trained men for leadership, to organize their educational work in the church and to become what we call directors of religious education. The men are not to be found."

It is admitted by all intelligent people that religion plays one of the most important parts in the development of the race. The arts and the social development of the present cannot compare in the possibility for good with religion; but even the casual observer can see that religion is facing a crisis. Men are absorbed in business pursuits. Professor James, in a lecture at Sidney on "Practical Idealism," said that religion is the greatest need for the development of a people. Can we bring a fresh enthusiasm into our religious beliefs? Many have tried to answer this question affirmatively by placing renewed emphasis upon revivals, but in many cases this has failed, especially in cities. It is recognized that the best opportunity is presented in developing the child. Our work to-day must be formative rather than reformative. Arthur Burrage Farwell, President of Chicago Law and Order League, said in regard to expenditure of money in religious education that one dollar spent on a child is worth a thousand spent in reclaiming those who have fallen. This statement is gleaned from a very wide experience. The word the Church has to conjure with to-day must be nurture rather than revival.

This religious training can be secured only in the Sunday School. Some attempt has been made to turn over the religious training to the public school, but we must admit that our public

schools are not prepared to undertake and successfully carry out this work. It was, perhaps, in recognition of this fact that President Taft was led to say in his address of welcome to the World's Sunday School Convention in Washington, "No matter what views are taken of general education, we all agree,—Protestant, Catholic, and Jew, alike,—that Sunday School education is necessary to secure moral uplift and religious spirit."

In 1908 a resolution from the Religious Education Association was sent to the colleges urging them to put in a department training for Sunday School work, and many of them have done so. One statement in the articles that were sent with this request shows the need and opportunity I am trying to portray in this paper: "Not only is there need for lay service, but a demand is arising for experts who will make religious education a life work. There is an entirely inadequate supply of men who are prepared to accept positions now open as educational directors of the local church."

Chicago is the center of the world's Sunday School movement. Here some of the foremost steps in religious education have originated. A great number of the Sunday School specialists have their offices here, thus affording the best of help and instruction along these lines. Last but not least, our own Seminary offers a practical course in Religious Education and Pedagogy and Sunday School administration, and, being situated, as it is, in the heart of the city, affords excellent opportunities for specializing and study by observation of the many good schools near by.

A POST-GRADUATE VEWPOINT.

C. DeVere Greeley.

Carlyle has said that the true university of these days is a collection of books. Here at the seminary we have a carefully selected library available for research and theological and social science. The student may also secure a card to the city library, which entitles him to draw upon that large collection for personal use. He also has access to the reference libraries in the city. Altogether, in round numbers, a million books are at his disposal.

Secondly, the seminary affords contact with men who are doing things. There are the Chicago Commons, the School of Civics and Philanthropy (men have crossed the continent for this alone), and all the varied phenomena of a great city. Incidentally, here is a chance to see old schoolmates—Nakashima, Harada, Missionary Gray, and C. H. Patton; my Washburn teacher, Bliss of Beyrout—and a chance to preach on most of the Sundays.

Last, but not least—the professors. Fresh homiletics are essential to-day to preach the old gospel with new power. Two of the faculty have sermons in "Modern Sermons by World Scholars." Someone has recently said that he never saw homiletics treated half as thoroughly elsewhere as here. I am loyal to "Fair Harvard," and my alma mater; but here is a little closer opportunity, I think, for "flame kindling the countenance of friend" into friendship.

To avail one's self of the monthly social and supper; the gymnasium; the always-open parlor; the small and large religious meetings, and the artist recitals under a director of national reputation; to hear Dr. Gunsaulus; and Professor Blanchard in Shakespeare; to find Genesis inspiring in spite of all criticism; to get hints on Child Study nowhere extant in books, of the secret of renewal and spiritual regeneration—these matters are as weighty as Oxyrhincus, which is also important. Professor Taylor says the last annual address on "Authority" was the best ever given.

The printer cries "copy," so I close abruptly with the sentiment: The New Jerusalem comes slowly down to dwell among men, and Union Park is one of the best places in which to learn the service of men in the City of God in Christ.

THE CONGREGATIONAL TRAINING SCHOOL FOR WOMEN.

By the Students.

The changing conditions in this country call for a new program and new activities for the church. The pastor has already more work than he can do. These new forms of service are those for which women are peculiarly adapted. But they must be equipped for their work. The natural outcome of the demand is the Woman's Training School.

One feature of the school is the residence with the family life that it fosters. The Dean has more than realized her aim to make it distinctly educative. Among the permanent members of the circle are those engaged in educational and philanthropic work other than our own. Our guests have come from many quarters of the home land and from over the seas. They have been people who were doing things and have imparted the inspiration of their respective enterprises. In this atmosphere the students have found their ideals of self-reliant womanhood continually enlarged.

A second feature, the educational, is of varied order. The curriculum has a wide range of studies to fit its students for various lines of work, Old and New Testament, Sunday School methods, Social Economics, Hymnology, Public Speaking, Christian Missions, Gymnasium work, and Domestic Science. Much time is spent at Hammond Library. This is no small part of the things most valued in the training. The splendid corps of instructors makes the study hours sources of inspiration and larger ideals.

The practical work at present consists of taking charge of Mothers' Meetings, superintending Junior C. E. societies, gymnasium classes, neighborhood visiting for Sunday Schools, etc.

Sunday is the busiest day of the week. The students have been attending the best graded Sunday Schools in the city, returning at noon to their varied duties at the New First Church.

A third feature of the Training School is the social life. Some people may think because we find the library an enticing place, that we know nothing of life's gayer side. Not so, for during the short life of the school many helpful social hours have come to us.

At the beginning of last year there were two very pleasant evenings, one with a short talk by Dr. Winchester on the Graded

Sunday School, and another evening with an address by Dr. Crosser on Oberammergau.

In the spring we gave the Institutes an informal, old-time party. A lawn party was one of the diversions of July. This was given to the students of the School of Civics, who had formed a part of the family during the month. During Christmas week of this year we invited the Seminary and faculty and tried to make all forget they had ever pondered over whether the letter to Galatia was written to the province of Galatia or to Galatia proper.

"We women are poor things without children," and we have them—a merry troop—at the residence, on Saturday from two to three o'clock. One afternoon, for example, was devoted to Japanese stories.

NOTE.—In view of the happy time we enjoyed at the Training School Christmas party, we wish to thank the ladies for the pleasant anticipations they have given us of other such pleasant times. Who said, "Hint"?

THE SOCIAL APPEAL OF THE MINISTRY.

W. A. Minty, '13.

Some time ago Rudyard Kipling spoke to the students at the University of Montreal. He appealed to his hearers to consider during their university course the call to a worthy public service. He showed the type of men needed today to bring in the era of higher justice and of nobler national life, and urged men to go forth to effect such leadership.

A new call is being sounded in our American life. Men of wealth and influence are summoned to take up as an occupation the work of public betterment; men of occasional leisure are called to make such service a recreational pursuit; while every man is challenged to worthy citizenship in a new and nobler social order.

What, then, is the appeal that comes to Christian ministers as they, too, face the day of social reconstruction? That appeal is to be found in the enlarging sphere of their activities. Let no one believe that a minister's work will ever again be limited to mere parish duties.

First, then, one social appeal to the minister lies within his work as a preacher of the Gospel. To preach the faith of Jesus one must sound the new note of social redemption; the social message of Him who spoke with authority must be interpreted in the light of the injustice in our modern social life. Such a minister will be no less a preacher of the Gospel than formerly, but even more. The Bible will remain the source of his inspiration, its teaching his sanction, the love in his heart his motive, and his faith will make hope confident and full of reason. The minister who cannot see the great social opportunity in a consecrated pulpit is unworthy its splendid tasks.

A second social appeal to the ministry is the opportunity to fill a significant place in the community life. Every community has a large circle of people living apart from active church life. To these the minister can prove a friend. The opportunities in such relationships are great enough to warrant a strong man devoting his life to the Christian ministry. That which makes an appeal to some as a noble recreation and to others as a timely occasional service, to the minister of Christ becomes a distinctive task, namely, to make his life one of strength in the community, that other and

perchance weaker or discouraged or defeated lives may come to him, certain of friendship and help.

A third great social appeal to the Christian ministry grows out of the wider relationships of our common life. A minister's responsibility for church and parish should not limit the out-reach of his human interest. His associations with men are such that he can become both a statesman and a prophet; a statesman as he studies with freedom and fairness of judgment the movements in social life, and shares in the working out of the higher justice; a prophet as he declares from the height of life inspired of God the upward movement of civilization, until other men catch his spirit and believe unto the day of redemption.

The minister's social opportunity is unique. He is privileged to know men as others cannot know them. He knows individuals, their life, their needs, their motives, their ambitions. He knows men also in the group and in the mass. He knows them in their many moods, so that he need never be surprised at their failures, nor astonished at their successes. Nor need he be discouraged because of the seeming rule of the commonplace, for he knows the forces just beneath the surface, waiting only a noble impulse to set them free and to transform the commonplace into the God-like. Friendship is put to the test by him as by no other man. To him the common good also makes its mighty appeal and not in vain. It is his task to labor for the betterment of the community life and for the elevating of its ideals; his to bring to pass the unifying of all the forces for good in routine life, the school, the church, the home, the press. For all this he is called to labor. His charge is the championing of reform and the overthrow of evil. His vision is the ever-widening and ever-deepening ocean-like spirit of human brotherhood. His faith is the redemption of the world through the spirit of Christian service in which his own noblest self is seeking and is finding expression.

NOTE.—The inauguration of Rev. Henry A. Atkinson as Secretary of Labor and Social Service for the Congregational Brotherhood of America, is another noteworthy move. In a co-operating spirit we pray that the fullest measure of success may attend this new office.